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The Duty of the Clergy with respect to inculcating the Doctrine of the Trinity; set forth in a fifth Charge, delivered at the opening of the Convention of the Protestant Episcopal Church in the State of New-York, in Trinity Church, in the City of New-York, on Thursday, October 1, 1829. By JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the State of New-York.

My Brethren of the Clergy,

It is part of the momentous duty which every *Presbyter*, at his ordination, solemnly promises to discharge, "to be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." With this sacred obligation is imposed on the *Bishop* the superior duty of both "privately and openly calling upon and encouraging others to do the same."

Among the "erroneous and strange doctrines contrary to God's word," which from the first has infested the Christian Church, and which is propagated at the present day, and in our own country, with no small portion of talent, and doubtless of honest zeal, is that which assails the very foundations of gospel verity, and demolishes the best hopes of frail, sinful, and guilty man, by denying the Trinity of persons in the Godhead. On many accounts it has appeared to me expedient to avail myself of the present opportunity of "calling upon and encouraging" you, my brethren of the Clergy, as well as of the Laity in their proper sphere, "with faithful diligence to banish and drive away from the Church" a doctrine, than which there is none more "contrary to God's word."

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This duty perhaps will be best discharged by your solicitous and judicious efforts to remove the most formidable obstacle to the reception of the doctrine of the Trinity of persons in the Godhead, produced by the desire to bring this doctrine within the compass of human reason. The propositions are not unintelligible, that the Father, the Son, and the Holy Ghost, each possess the divine attributes, and that as there is but one God, these three divine persons must be united in the same divine and eternal substance, the Son deriving his existence from the Father, so that he is said to be *begotten* of the Father, and the Holy Ghost deriving his existence from both, so that he is said to proceed from them.

There are propositions to the investigation of which human reason is not competent, and which therefore we should simply and humbly receive as facts revealed to our faith. When indulging the arrogant curiosity of the human mind, we attempt to account for them, we transcend the powers and transgress the limits of reason, and render more obscure and perplexed a subject which it is utterly impossible to comprehend.

The principal source of every objection to the doctrine of the Trinity, is this reprehensible desire to be "wise above what is written," and to bring to the level of the human understanding that infinite and divine Mind whom by searching none can find out.

Thus it is said, that as three cannot be one, it is impossible that the Father can be God, that the Son can be God, and that the Holy Ghost can be God, and yet that there can be but one God.

It is indeed true, that *numerically* three cannot be one—and that in regard to human things and human per-

sens, three distinct things and three distinct persons cannot be united in one essence or nature. But who will be warranted in applying the same affirmation to that divine Mind, the very characteristic of which is that it is utterly inscrutable? Shall we presumptuously mount up into the heaven of heavens, approach the ineffable essence of the Divinity, and say that the Godhead cannot subsist in three persons, each possessing the same divine attributes, and all united in the same infinite and eternal substance? What do we know of this divine essence except as it is revealed?

The very truth, which the objectors to the Trinity assert, that God is the uncaused cause of all things, infinite and eternal, spiritual in his essence, and possessed of all perfection, is equally incomprehensible with the Trinity of persons in his nature. An *uncaused cause of all things*—a being produced by no other being! Is not this proposition contrary to all our experience? Is it possible for us to comprehend it? A being *infinite*—no limits of nature, of existence, of operations! A being *eternal*, who has never ceased to exist, who will never cease to exist! How is human reason lost when she launches forth on this boundless and fathomless ocean? A being *spiritual* in his nature! Who hath seen or can see a spirit—who can understand what a spirit is, except that it is something divested of corporeal properties? A being *pervading all space*; measuring time and eternity; capable of effecting, by a single act, the annihilation of that universe which by a single act he created; possessed of a *purity* which dims the brightness of the heavens, and of a *goodness* which immeasurably transcends the concentrated goodness of the most exalted seraphs, of all the races of intelligent creatures! Well may human reason ask—How is all this possible? And yet because man, confined to this little spot of earth, whose feeble powers cannot account for the smallest particle of that earth which binds him to its surface; because he cannot see how all this is possible, shall he therefore say that it is not, that it cannot, be—that

there is not, that there cannot, be a God, an uncaused cause of all things, an infinite, eternal, self-existent spirit, who, boundless in his perfections, made and governs all? Alas, atheism is the dreary gulf into which those must be drawn who will not believe any thing concerning God which they cannot comprehend. They will not believe that the one divine nature subsists in three persons, the Father, the Son, and the Holy Ghost, because they cannot see *how* this is possible. Consistency requires that they must disbelieve the existence of an infinite, eternal, spiritual, perfect being, the uncaused cause of all things; because this is equally inscrutable. Nay, they must disbelieve their own existence; because this is full of mystery. They must reject the real existence of the objects which surround them; because for the mode of existence, and for the phenomena of any one of them, they cannot account.

It may be said that our senses satisfy us of the existence of external objects, and consciousness of our own existence. But the Scriptures reveal also the Trinity of persons in the Godhead, and the Scriptures being inspired, their testimony is infallible. For the argument refers not to those who disbelieve the Scriptures; not to those who admit that the Trinity, *if* there revealed, should be implicitly received; but to those who assert that it *cannot* be there revealed, and that, *if* there revealed, it still *cannot* receive their assent, *because* they cannot *comprehend* it—that is, they cannot determine *how* the Father can be God, the Son God, and the Holy Ghost God, and yet these three be united in one God. They reject this *fact*, because they cannot comprehend it—they cannot conceive *how* it can be. In fair and unavoidable consistency, they must reject every other fact, however attested, for which they cannot account; their own existence, all existences; for all existences defy, in some respects, human comprehension. Into what a dark abyss of scepticism are they plunged!

Utterly fallacious then—as tremendous and impious as it is fallacious, is the assertion of the impossibility of the Trinity of persons in one God, because

it is not possible for human reason to comprehend this truth.

But it is asserted that this principle of receiving doctrines, even though we cannot comprehend them, is the very principle by which certain tenets are vindicated which are utterly abhorrent to human reason, to the legitimate attestation of our senses, and to the acknowledgment and correct feelings of our nature. Thus it will be maintained, that on this principle we cannot argue against the doctrine that the Almighty has from all eternity decreed infallibly and unconditionally the perdition of a portion of the human race, from the repugnancy of this doctrine to his moral perfections, and to all the feelings and conclusions of our minds. And further, even the doctrine that the bread and wine of the holy eucharist, when blessed and consecrated by an authorised priest, become changed into the person of our Lord, body, soul, and divinity, abhorrent as this tenet is to our senses, our reason, and our feelings, it will be said we must also implicitly receive, on the principle of believing what we cannot comprehend.

But what is the true state of the case? The doctrine of the Trinity respects solely a subject not within the province of human reason. It is a subject which she cannot investigate, and in relation to any thing concerning which, therefore, she cannot pronounce that it cannot be true, merely because she cannot see *how* it can be true. "God is in heaven, and we upon earth; therefore," in relation to his divine nature, our thoughts, as well as "our words, should be few;" confined implicitly and absolutely to what he has made known concerning his unsearchable essence. But his moral perfections are legitimate subjects of human reasoning. God himself in his holy word appeals to our ideas and views of these perfections in vindication of his counsels and dispensations; "Come and let us reason together," is in these respects frequently his language. We have no difficulty in forming an idea of the attributes of justice and of goodness; and we cannot be called on to believe any doctrine concerning the Divine Being, which plainly, and directly,

and necessarily contravenes these attributes which he possesses in the most perfect degree. That evil should exist in the world, and that, without any agency of our own, we should suffer under this curse of our nature, this "dire cause of all our woe," are facts which, though in some measure unaccountable, are not absolutely and necessarily irreconcilable with the perfections of the Being who made us. The present evil world is only that threshold of our existence, which is the scene of our probation, and in which evil is mysteriously overruled to work our good. It will be succeeded by a bright and perfect world. And in this *final* state of our existence all will be made inconceivably and eternally happy by the gracious scheme of divine grace and mercy, except those who wilfully, obstinately, and perseveringly transgressed here, and on this account *only*, have in the nature of things made themselves miserable hereafter. But remove from the present world its character as a state of probation; refer the condition of men in it, not to themselves, but to the Being who made them; determine their eternal destiny, not by their conduct in life, but by a decree of the Almighty which from eternity adjudged them to perdition—and you cast the cloud of despair over the present world; you involve in tremendous horrors the prospect of the future; and looking up to the throne of the Eternal, you see cruel, arbitrary, malignant power, and not justice and goodness, wielding the sceptre of the universe. A doctrine so plainly, palpably, necessarily contradictory to reason, cannot be true; and, blessed be God, it is not revealed in the Scriptures of his truth.

To take another instance. Our senses are the legitimate judges of the elements of bread and wine—and therefore it is utterly impossible that these elements, remaining to our senses in all their properties the same, are in reality not bread and wine, but the body, blood, soul, and divinity of our Lord. The proposition, one would think, would not be admitted except by those who had abandoned their senses and their reason.

It is not fair, therefore, to confound these opinions with the mystery of the Trinity, and to assert, that if we advocate the latter, even though we cannot comprehend it, we cannot consistently oppose the former. The distinction is obvious and admitted between things *contradicting* our reason, and things *transcending* it. Not only the divine essence, but the essences of all created things, the *causes* of their properties, of their peculiar constitution and mode of existence, transcend the powers of the human mind; and therefore in these particulars they are not legitimate subjects of human reasoning. In all these respects we must receive concerning them, the evidence of revelation, of reason, and of our senses. But the *moral* perfections and character of the Divine Being, the *properties* of matter and of mind, are within the scope of the human intellect; and in regard to them, whatever, *thoroughly understood*, contradicts fully, absolutely, and necessarily, the principles and conclusions of that intellect, cannot be true—in the nature of things, cannot come from the pure and divine source of truth.

We do not then call on men to receive a doctrine contradictory to reason, though confessedly transcending it, when we demand their belief on the authority of that revelation which God has made of his eternal essence, that the Father, the Son, and the Holy Ghost are each of them God, and yet that there is but one God.

For, though the Father, the Son, and the Holy Ghost be each of them God, yet they subsist in the same one divine nature; and thus is preserved the unity of the Godhead. When titles, attributes, and acts are ascribed to any intellectual existence, that existence is properly called a person. In the sacred writings, from which alone we derive our knowledge of the divine nature, we find divine titles, attributes, and acts ascribed to the Father, the Son, and the Holy Ghost; and therefore we necessarily conclude that they are each God. But it is equally plainly revealed that there is but one God. And hence the unavoidable inference that the same one divine essence and

substance is common to all the persons of the Godhead. Nor is it common in the same sense. The Father partakes of this nature of himself, undervived. The Son receives it of the Father; and the Holy Ghost from the Father and the Son. So that the former is said in scripture language to "be begotten of the Father;" and in the language of the ancient creed, to be "God of God, and Light of Light, very God of very God, *begotten*, not made." And the Holy Ghost is said to "*proceed* from the Father and the Son."

To this mode of derivative existence of the Son and of the Holy Ghost, it is objected that it is absurd and irrational. But have we brought under our inspection the spiritual and ineffable nature of God, so that we are authorized to assert that two of the three persons subsisting in it cannot, consistently with that nature, subsist derivatively from the first person of the Godhead? It is indeed impossible on this subject to affirm, what is or what is not absurd or irrational concerning that divine essence, of which human reason knows nothing except as revealed, which cannot come under her cognizance, and where therefore her only safe and legitimate course is implicitly to receive whatever is plainly and fully made known. It is made known that the Son is "begotten of the Father;" that the Holy Ghost "comes from the Father," and is also "the spirit of the Son," and therefore proceeds from both. *Why* the Son is derived from the Father, and the Holy Ghost from the Son as well as the Father, and *why* the term "begotten" is applied to the derivation of the former and not to that of the latter, are not revealed, cannot be known by us, and therefore without extreme absurdity cannot be the subject of human speculation. Again and again let us, my reverend brethren, inculcate, as the genuine dictate of reason, that concerning the ineffable nature of the unsearchable Being of beings, Him from whom all other beings proceed, himself past finding out, it is our duty to believe whatever is revealed.

And yet lamentable is the fact, that not only do the principal objections to

the Trinity arise from that pride of the human intellect which, humbled as it constantly is in its attempts to account for things within its obvious inspection, most unaccountably and absurdly scorns to prostrate itself before the Divine Glory, but even some of those who receive the doctrine of a Trinity of persons in the Godhead, make common cause with its opponents in rejecting the eternal generation of the Son, and of course the eternal derivation of the Holy Ghost, on the ground that these opinions are absurd and impossible. In the nature of things, they say, the *Father* must exist *before* the *Son*, who is begotten. Doubtless this is true in human relations, to which may be applied the circumstance of *time*, of past, of present, and of future. But to the divine Mind all this is wholly inapplicable. To the all-pervading, ever-enduring Jehovah, "a thousand years are as one day, and one day as a thousand years." The past and the future are merged in one never-ceasing present. What extreme folly, nay, what culpable impiety, to apply to the infinite God, the ever and for ever incomprehensibly existing Lord, what is only applicable to the creatures whom he spake into being; to-day existing, and to-morrow, if so it pleases their omnipotent Creator, ceasing to exist. The Godhead eternally existed, Father, Son, and Holy Ghost; the Son eternally begotten of the Father, the Holy Ghost eternally proceeding from the Father and the Son. The proposition is revealed, the proposition we understand, though we cannot comprehend *how* it can be true. To maintain that it is not true because we cannot comprehend *how* it can be true, would be worse than folly.

What then is the lesson, my brethren, which we should teach as arising from the incomprehensible nature of every thing which relates to the divine essence and mode of existence? The lesson of *humility*. It may be a hard, but it is an unavoidable and salutary lesson. Man as a creature ought ever deeply to feel his dependence on his infinite Creator; the dependence of his intellect, as well as of his animal life. When, in regard to what apper-

tains to that life, and to his own intellectual and spiritual nature, there is no one topic in which he does not find a limit to his speculations, is it not wonderful that he should for a moment think of scanning the counsels and nature of the ineffable God, of roaming unchecked through the abyss of the divine essence? Is it not lamentable that he should subject himself to the guilt of the most arrogant impiety in rejecting what the Eternal has revealed concerning himself, because he, man, the creature of the Eternal's power, cannot bring it to the level of his finite comprehension? My brethren, let us guard our flocks from this tremendous hazard. Let us impress on them that the only question which they are to settle is—is the doctrine of the Trinity of persons in the Godhead *revealed*? This doctrine was impressed upon them at the commencement of their Christian character and life. Devoted in the sacrament of baptism to the service of the God who made, redeemed, and sanctified them—they were consecrated to him as the Father, the Son, and the Holy Ghost; three titles obviously denoting three persons. Can the Father be God, as confessedly he is, and the Son and the Holy Ghost be creatures?—creatures associated in the same rank with the Creator, and equally receiving the solemn consecration to their service of intelligent and immortal beings! The folly of the supposition can only be exceeded by its blasphemy. Baptized as they were in the name of God, and yet baptized in the name of the Father, the Son, and the Holy Ghost, they must believe that these three persons are God, incomprehensibly subsisting in the same divine essence.

And on no other theory can we account for the ascription in every part of the sacred volume, of the names, the attributes, and the operations of Deity to the Son, and to the Holy Ghost, and of the rendering to them of homage and worship. To present to you the evidence of this truth has not been my design. The Church universal in her dispersed branches, the *great body* of Christians, divided as they are on other topics, unite in "acknowledg-

ing the glory of the Eternal Trinity." The members of our Church make this acknowledgment in the language of that ancient creed, which, but little more than three centuries after Christ, a body of Bishops from every part of the Christian world, assembled for the purpose of establishing on this point what had been received as the sense of Scripture, set forth as the hallowed symbol of Christian verity. Is it reasonable to suppose, that, almost within the precincts of the apostolic age, the great body of the Christian Clergy should not have been able to ascertain what had been the uniform faith of the Church received from the Apostles concerning the doctrine of the Trinity? And if they determined as a fact, that, from the apostolic age, the professors of the Christian name had not only believed in one God the Father, but in the Son as "the only begotten of the Father before all worlds, God of God, Light of Light, very God of very God," and in the Holy Ghost "the Lord and Giver of life, proceeding from the Father and the Son," shall we be safe if we discard their testimony, stamped almost by apostolic authority, and listen to the doubts and to the scoffs which an arrogant reason may cast on this fundamental doctrine of Christian faith?

Let us with affectionate and faithful diligence admonish those committed to our charge, to consider what precious hopes would they then renounce, and what inestimable consolations forego. The sacred book where they are to look for the record of the mode of their salvation, unequivocally teaches that we are *redeemed* by the Son of God, and that by the Spirit of God we are *sanctified*. Are the Son, by whom we are redeemed, and the Spirit, by whom we are sanctified, frail and fallible beings like ourselves? The redemption of sinners from the bondage of sin, their sanctification in all the powers and affections of their fallen nature, must be an omnipotent, a divine work. The agents in it must be omnipotent and divine.

Let us then proclaim to a guilty and condemned world the *Son* as mighty to *redeem*—for his are the power and

perfection of the Godhead. Let us hold forth to a corrupt and sinful world the *Holy Ghost* as all powerful to *sanctify*; for his are the truth and the grace of the Godhead. And therefore, now and evermore to the Son, and to the Spirit, with the Father, who gave the Son to redeem, and with the Son sent the Spirit to sanctify us, three persons in one living and eternal God, be ascribed honour, and dominion, and majesty, and praise, and glory.

For the Christian Journal.

Brief Notices of new Publications.

A Sermon, preached in St. James's Church, Philadelphia, before and for the Benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; at the Triennial Meeting of the Society, on Monday, August 17, 1829. By BENJAMIN T. ONDERDONK, D. D., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Pp. 20.

THE words selected for the interesting discourse now under consideration, are taken from the address of our Lord to St. John, when he appeared to him in the island of Patmos. They form the concluding part of the 20th verse of the first chapter of the Revelation—*The seven candlesticks which thou sawest are the seven churches.* In commenting on this portion of holy writ, Dr. Onderdonk tells us, "the word translated candlestick, means any utensil in which a light is placed;" and that "it gives us an idea of the character and design of the Christian Church, at once beautiful, interesting, and instructive." He further tells us, that "all the blessings of the Saviour's religion are frequently brought to our notice in Scripture, under the general term *light*;" the effects of which are thus beautifully stated:

"That religion discloses to us the character, attributes, and will of God, and the

path of duty. It shows us where and how pardon and comfort are to be found. It dispels the gloom of affliction, and lights up peace, hope, and joy, in the faithful breast. Through all the mazes of this world's cares, trials, and perplexities, it brightens the Christian's path, and shows a rest beyond them. Amid the dark gatherings and the dread violence of the storms of adversity, it points to the bright bow of promise, and fixes the eye of faith upon that land of pure delight, where eternal sunshine rests upon the ransomed of the Lord. When nature is yielding to the summons to enter the gloomy valley of the shadow of death, it bids the true disciple of the Lamb even there to fear no evil, for even there the light of the Lord points to the bright regions of eternal day that lie beyond."

Continuing the figure of the candlestick, he shows that "the Church is the honoured instrument which God has instituted for holding forth the light of divine truth, for the guidance and comfort of men in this probationary state." The origin of this Church, and the institution of its ministry, are thus stated:

"Concave with divine revelation was the appointment of an order of men, as the ministers of God's Church, for attaining and disseminating an accurate knowledge of its edifying and saving truths. For about two thousand and five hundred years, (from the creation to the ministry of Moses,) the only medium of the communication of God's revealed will to man, was the oral instructions of the ministers of his Church. Honoured themselves with direct revelations from on high, or instructed in those which had been vouchsafed to others, patriarchs, priests, and prophets declared the will of God, and were his instruments of extending and preserving it. And when that will became the subject of written record, (as was first the case in the time of Moses,) so far was this from superseding the necessity of living teachers to disseminate a knowledge of it, that the organization of the ministry of the Church became more definite; and at every period it was the obvious will of God, as expressed by his prophet when the volume of inspired truth had become much enlarged, and its circulation greatly extended, that "the priest's lips should keep knowledge, and they should seek the law at his mouth." And when the Church's last dispensation was brought in by the Messiah, and written revelation completed, not less obvious is the divine will that through the instrumentality of a ministry the truths of that revelation should be preserved and disse-

minated; the ministry was the honoured instrument of extending the religion of the Messiah; the Church was declared to be the pillar and ground of the truth; the edifying of the body of Christ, and the spreading of the knowledge of the Son of God, were represented as to be effected by the legitimate exercise of those functions which were committed to the Apostles and their associate ambassadors of Christ, to be handed down to the end of time; and separation from the Church, or body of Christ, was denounced as the source of every departure from the truth."

Admission into this Church is obtained through the sacrament of baptism; the graces of which being faithfully improved, the worthy recipient is led to the blessed eucharistic sacrifice, wherein "is set up a pure and holy light, drawing the view of faith to the Lamb of God which taketh away the sin of the world," and producing holiness here, and everlasting happiness hereafter.

Sympathy for those who are deprived of the light of the Gospel, is stated as an attribute of our holy religion:

"Possessed of the Church of the living God, his instrument for bearing and diffusing that light, hard and cold as ingratitude and insensibility can make it, is the heart which turns not, in affectionate sympathy, towards those who are destitute of that light, and is not filled with the holy desire and purpose of ministering to their spiritual necessities. For, brethren, many there are, bewildered in the mazes of iniquity, lost to religious feeling, and enshrouded in the blackness of moral and spiritual darkness, who have not among them the only light that can reclaim them from their degradation and misery, guide them in the ways of peace and safety, and dissipate the gloom that envelopes them. There are the sorely afflicted, who know not of the consolations that have been lit up in your breasts, when sorrow has filled your hearts. There are the bereft, who want the guidance which directs the eye of faith to a blissful re-union in glory, honour, and immortality. There are the spiritually distressed, who feel and know their native frailty, their accumulating guilt, their distance from God, and their unfitness to hope in his mercy, who are fast sinking under an intolerable burden, from which they know not where or how to find relief. There is, in the awful hour of death, the combined misery of a wounded spirit and of an agonized and sinking body, without the alle-

viation which would flow from the directing and cheering light of the Gospel."

He does not, however, advocate such an excursive sympathy as would lead its votaries to doubtful experiments in distant and foreign lands; but, after the picture just given, he asks—

"And where are these scenes? Behold they are at our very doors. Hundreds, and thousands, and tens of thousands of our fellow-citizens manifest them. A spiritual darkness that may be felt, that is most severely felt, hovers over no small portion even of our favoured land. The blessed precept of our Lord, "Thou shalt love thy neighbour as thyself," and his Apostle's richly fraught exhortation, "Remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body," urge to a kind, a cheerful, and a liberal contribution to their relief. Set up then, among them, the candlestick which will bear, for their guidance and consolation, the pure light that emanates from the word, the worship, and the ordinances of God."

But the reader may think it time he should be told what is said in regard to the cause of missions; and he shall be gratified in the animated and forcible manner of the author:

"In presenting motives for the love of Christ to operate in the line of missionary effort, it is by no means necessary to roam far away. The spirit of missions, justly ranked among the most genuine fruits of the Gospel, by no means requires distant arguments in its favour. We need not search abroad for motives to its due value and full adoption. Let there be a just appreciation of the blessings of the Gospel, let the true love of Christ be stirred up in the heart, let the value of souls be duly estimated, let the character, the duties, and the benefits, spiritual, temporal, and eternal, of the Church of Christ, be owned and felt as they should be, and the cause of missions will find pleas at home more than enough to interest all the heart, and all the soul, and all the strength. If the alarming facts, that hundreds, and thousands, and tens of thousands, of our fellow-citizens depend yet on missionary labour for the temporal and spiritual blessings of the Gospel; that much of the infidelity, the heresy, and the wild, disorganizing, and destructive fanaticism, which, in no small portions of our country, are sapping the very foundations of the Gospel, and of the dreadful influence on social and political welfare of vice and immorality, can be effectually counteracted

only by missionary enterprise; and that brethren of our own household of faith, mourning over their destitution of religious privileges, with which, in older portions of the country, they once were blessed, can have them restored only by our active sympathy in sending among them, through missionary labour, the services and ordinances of their Church—if, I say, these facts are insufficient to warm our hearts and call forth our energies in the cause of missions, we may well fear that our sensibilities on the subject partake rather of the romantic character, which requires the constant stimulus of an interested imagination, than of that true love and devotion to the cause of Christ which builds all warmer feelings on an understanding governed by the honest truth. It may be pronounced an unmerited imputation on the holy cause of missions, to assert, or directly or indirectly intimate, that its due appreciation requires arguments drawn from distant regions. No, brethren, strong, deeply interesting, most sensibly touching as those arguments may be and are, they are not necessary. Enough, (would to God there were not half so much!) enough, and more than enough, there is at home, to stir us up to the holiest and warmest emulation in this best of causes. Let justice be done to arguments hence arising, and all that the love of Christ, and the love of the Church, and the love of souls, demand in their favour, be yielded, and nothing more is wanted, to invest the spirit of missions with its most powerful claims on the affections and the energies of our nature."

We could profitably make many more extracts from this excellent discourse, but we have already exceeded the bounds prescribed to ourselves, and must refer the reader to the sermon itself, assuring him it will well repay the perusal.

An Address delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States; held in St. John's Chapel, in the City of New-York, on the 26th day of June, 1829. By WILLIAM WHITE, D. D. Bishop of the Protestant Episcopal Church in Pennsylvania. Pp. 17.

This exercise is, as usual, addressed to the trustees, to the professors, and to the graduates of the seminary. To the former the Bishop states that this is their eighth anniversary, and the

eighth time of his being honoured with a seat among them; "having on every preceding occasion anticipated that in future his non-attendance would be held excusable on account of his advanced age."—In addressing himself to the professors, he refers to the Kohne legacy, and congratulates the trustees and professors on the accession to the funds of the Institution, which, when possessed, will result from this munificent bequest.

The graduates are next addressed, and referring to the subject of the addresses for the two preceding years, the Bishop tells them "it is now proposed to revert to the general subject, and to contract the view of it to the single point of the exercises of the pulpit"—He then proceeds to warn them of the "danger to which they may be exposed, on the one hand from an honest zeal for the great truths of Christian revelation, of not being sufficiently regardful of their great end in the cultivation of Christian morals; and on the other hand, of the profession of a high regard for Christian morals in too slight a connexion with Christian doctrine."—This subject is continued at some length; and he is thence led to caution the graduates against the further danger of an immoderate love of popularity in preaching, and of unjustifiable methods of attaining it.

The third danger against which he would caution them, is the "disposition to introduce into sermons subjects of controversy; and also of the avoiding of them to such an extent, and on such mistaken grounds, as might be unfavourable, under some circumstances, to the sustaining of important truths."—The following extracts exhibit the Bishop's views on this subject:

"If any subjects of controversy may be permitted to occupy a disproportionate share of the discussions of the pulpit, it may be thought that they are those opposed to the cold pretensions of infidelity: and although a congregation, professedly assembled for Christian worship, ought, in charity, to be supposed satisfied with the grounds of their profession; yet it may be said, that as there may be, with some, the danger of an abandonment of them, favoured by the frailties of nature, and by the temptations of the world, there would seem propriety and use in guard-

ing against so great a calamity; not only when it comes into view incidentally, as will often be the case under some of the heads of more ordinary discussion; but in occasional developing the evidences of Christianity, or of a branch of them, and in their being the direct and the only subject—never, however, without its admitting of a bearing on some requisition of Christian morals, either for the renewing of the heart, or for the ordering of the life. Even to this point the maxim of 'ne quid nimis' is applicable. When it is considered, that of the mass of a congregation there will be a proportion expecting what may be brought home to the conscience and to the affections; that there will be another proportion, who will be in need of alarms, sounding to them the judgments of God on the sinful states in which they rest secure; and, as it is to be hoped, still a proportion, whose attendance is with the hope of being confirmed and built up in the obligations of their most holy faith; it must be of serious concern, to what extent there may be reasonable cause of complaint, because of the occupying of the time with matter important in itself, but less interesting to the great majority of the persons assembled, and less called for by their religious wants.

"If there ought to be this caution in the statement of truths opposed to infidelity, much more should it be in relation to differences subsisting between our Church and other bodies of professing Christians. There may be occasions, when one or more of the points at issue may profitably make up the body of a discourse. Also, in the explaining of a passage of Scripture, there may be perceived the opening of an opportunity of guarding against some error, or what may seem such, in denominations differing from ours. What is now to be recommended, is to avoid the doing of too much, or the being occupied too often in this department; and that on the same grounds as under the preceding head—it is not being the best improvement of opportunities of Christian instruction and persuasion; and its being a reasonable cause of complaint, of disappointment, on the part of those who come with other expectations, and for the applying of what they may hear to purposes deeply interesting to themselves.

"At all events, in the discussion of controverted points, even in reference to infidels, and still more when there is a bearing on those who profess to worship the same God, through the same Mediator Jesus Christ; while there should be no hesitation to announce explicitly the truth, as it is conceived to be declared in Scripture, it should be exempt from indecorous and from reproachful language. We are enjoined in Scripture, in refer-

ence to unbelievers, to be 'ready to give to every man a reason of the hope that is in us, with meekness and fear.' Much more should the like tenderness be cultivated towards those who cherish the same hope, although, as we think, disfigured by errors, perhaps the effect of education or of some one of the many ideal associations to which we are all subjected by the many infirmities of human nature. There ought also to be an appeal to the generosity of the speaker, in the circumstance, that although, in the matter of his discourse, he may be legitimately availing himself of the privilege of his official character, yet there is a motive to forbearance from severity, in the recollection that he is protected from contradiction by regard due to the sanctity of the place.

"While there exists the danger stated, there is the opposite danger, of being so sensitive to the feelings of those who dissent from the distinctive principles of our Church, that such their discrepancies ought never to be presented to congregational view; which, we are told, should be limited to what are contended to be the only essential doctrines of Christianity, and assented to by all who deserve the name of Christians. In contrariety to this, it is here maintained to be inconsistent with ministerial fidelity, to keep back purposely, any truth believed to be contained in Scripture; although the time of propounding it, and the question of its pertinency, are points subjected to the determinations of Christian prudence. With him who is delivering these sentiments, there ought to be no hesitation to acknowledge, in reference to matters at issue between us and other religious denominations, that he has often heard them obtruded without necessity and unseasonably, and sometimes without decorum. But he has also found, on other occasions, the workings of such a scrupulousness as is never acted on with consistency; and, in proportion as it influences, tends to the prostration of principles highly important to the ministry, and to the worship of the Church. These should be maintained in proper times and places, in contrariety to a species of accommodation, very different from the charity defined 'the bond of perfectness,' and in another place, 'the unity of the spirit in the bond of peace.'"

There is much more matter in this address, which is rich in thought and excellent advice, that might profitably be extracted, did our limits admit. We feel it a duty, however, to add the closing paragraph, which is particularly addressed to the graduates. After speaking of the principles which governed

him in his four former addresses, the Bishop says—

"On each of the occasions he has been admonished by his weight of years, that it would probably be his last exercise of this description. At the present moment he has more cause than ever to listen to the warning voice of time, dictating to him the lesson of being found 'faithful unto death,' in this and in every other department of his official duty. To whatever further period there may be a lengthening of his life, he believes that the end of it, happen when it may, will find him cherishing this Institution in his regards, and, in proportion to what may remain of strength of mind and of body, zealously labouring for its success. To him, and to those who labour with him towards the same end, there will be a reward of our cares and our endeavours in proportion as we shall witness the fruit of them, as on the occasion of our being now assembled, in the qualifications of the sons of the Seminary."

The Bishop has given abundant evidence of his strong attachment to the interests of this Institution; and, rich as he is in years, we would still hope he may be spared to repeat his addresses to many succeeding classes.

For the Christian Journal.

Convention of Ohio.

On the 9th, 10th, and 11th of September last, the twelfth annual convention of the Protestant Episcopal Church in this diocese, was held in Kenyon College, Gambier. There were present the Right Rev. Philander Chase, D. D. Bishop of the diocese, and seven clerical members, and eighteen lay delegates, representing 13 parishes.—Morning prayer was read by the Rev. C. W. Fitch, and the sermon preached by the Rev. Wm. Preston; the sacrament of the Lord's supper was administered by the Bishop, who then delivered the following address:

"Gentlemen of this Convention,

"By reason of a change of the time of our convention, not quite a year has elapsed since we last met; during which period, many things have taken place in the course of Divine Providence, of great consequence to us as a Christian community, and as members of the state in which we live.

"One hundred and ten feet of a college, as you see this to be, four stories high, forty-four feet wide, of massive stone, surmounted with a roof and steeple seventy-five feet high, for strength and beauty seldom equalled, has been completed.

"A scholarship, the funds of which were raised by the members of St. George church, New-York, has been paid; our fount of types, most munificently given through the liberal exertions of Sir Thomas and Lady Acland, of England, has been brought into use. The Right Hon. Lord Kenyon, in the name of his deceased daughter, the Hon. Margaret Emma Langham, (late Kenyon,) has given to this institution, what is so characteristic of his noble mind, and her most benevolent disposition while living, and now most venerated memory, five hundred pounds sterling; the receipt of which was a most timely relief from great perplexing embarrassments.

"The accounts of our institution have been examined and brought up to the month of March last, to the no small satisfaction of all who felt a laudable anxiety in our welfare. By which it appears that the cost of the college, when taken separate from that of our mills, the building of the professor's house, the printing-office, the village dwellings, &c. has been less than one half the sum it would have cost by contract, had the same been farmed out at the usual prices. If this should seem extravagant, take the printed account of our expenditures in your hand, and go from this, the basement story of our building, through all the intermediate strong and well-finished rooms and passages, till your eye meets the roof, with its massive and thickly clustering timbers, and its well supported and lofty steeple, and then judge if half the usual cost be noticed. What reason this for congratulation, that we gave not out our building to contractors greedy of money however unconsecrated by the hand of charity.

"It is not the least cause of gratitude to the Dispenser of human events, that no accident has befallen us during the process of our exten-

sive works: and in no part of our country has there been more uninterrupted health.

"Our number of students is now nearly ninety, six of whom this commencement receive their degrees of A. B., besides several who, in the intermediate time, have been qualified as teachers, now so much wanted in our common schools.

"When I reflect on the facts of which I am now speaking, and compare the present state of things with the past, the language of amazement becomes involuntary. What hath God done? Who but he hath wrought this mighty work? Where now are the *wild beasts* that roamed so lately over this sightly hill, and listless bathed themselves in our flowing streams? They are gone, they are chased far away; and the language of science, and the voice of prayer and praise are heard in their stead. This lofty dome occupies the very spot where, the rude huntsman tells me, the wolf destroyed the deer in the thicket into which man's ingenuity could not penetrate; and to what end is this quick, this mighty change? Is it to accomplish the aggrandizement of individuals in worldly wealth? Is it to seek the oppression of the poor, by entailing on their children the former great expenses of education? Blessed be God, the design is far removed from this. It is to cherish an institution of Christian education at a rate of unexampled cheapness, bringing science with all its blessings within the reach of thousands and tens of thousands of persons, who, by reason of their straitened circumstances, must for ever remain in comparative ignorance. It is to teach the children of the poor to become *schoolmasters*, to instruct our common schools throughout the vast valley of the Mississippi. It is to teach the children of the poor to rise by their wisdom and merit into stations hitherto occupied by the rich; to fill our pulpits, to sit in our senate chambers and on our seats of justice; and to secure in the best possible way, the liberties of our country.

"This is the object of the institution of Kenyon College. This is the reason of our unremitting exertions

to make our plan as extensive and permanent in its operations as it is pure in its design. And will not such a seminary be cherished by our common country?

"At a time when the rich zone of our country, embracing more than fifteen degrees of longitude, from the Alleghany mountains to the Pacific Ocean, is now in the act of being peopled with a rapidity of settlement never before equalled; is it, can it be a matter of indifference, whether it be illuminated by science, or shaded by the darkness of ignorance? The lapse of *one generation* will decide this question. Unless something be done soon, more than has been done, the learning which our first settlers brought with them from more favoured regions, will, like the meteor, become extinct. Few, very few, comparatively, will retain a taste for letters, perhaps too few to revive a desire to diffuse them again among the people. Thus bringing ours to resemble all inland governments, abounding in physical strength, without a moral power to direct it to the maintenance of its civil freedom.

"Look round and mark the alarming features which designate the age in which we live. The state of Ohio contains a million of souls, one half of whom, being under the age of twenty, demand instruction. To teach this number, viz. 500,000 persons, how many instructors (deducting one fourth for infancy, and allowing twenty-five to each teacher) would be required? The answer would be 15,000. And do our public seminaries of learning afford this number of such as are inclined to teach? Far from it: although in operation for these many years, a few only are the sum of their yearly graduates, and still fewer those who have any thoughts of teaching others; perhaps not ten, and I might say with truth, not five in the whole catalogue of our colleges turn out yearly as teachers of our common schools. And is it to these sources that the public look for means to perpetuate the learning, and with the learning, the *liberties* of their fathers? The means to the end, in this case, stand, at the highest calculation, as 2

to 3000. To supply this great deficiency, whence can the state of Ohio look for adequate means? Will New England afford them, as she has hitherto in part supplied the southern states? Alas! New England does not increase as do our wants in this western world. As well might we say that one small fountain could irrigate an empire. We can no longer look to that part of our country for the supply of so vast a demand. We must supply our own wants, or our western country will resemble the internal parts of Asia and other despotic governments. Ignorance in the many, and art, cunning and ambition in the few, will soon find a tomb for the freedom of our country. We must furnish our own teachers; and, blessed be God, on the plan we have instituted, we have the means to do it. Having reduced the expenses to a scale of cheapness scarcely exceeding that of the most economical family in private life, we can command any number of students we are able to accommodate. Give us our buildings, and we will supply your schools with teachers; enable us to complete our buildings according to our original plan, and our young men graduated in this seminary yearly, will exceed two hundred.

"What reason then have we to pray for that help from our government which has been extended to other institutions with far less claims for patronage, on the grounds of extending to the poor the means of literature? Will not Congress grant us that which does not enrich them, but which, if granted to us, will make us rich indeed—rich in means of doing good in the most essential manner, by keeping the regions of the West from being overspread with Vandal barbarism?

"If you say this language suits more an address to Congress than one to you, I confess the remark is just; and freely state that it is meant for them. This poor address shall be sent to each and all who compose our national legislature, with my most respectful regards and earnest prayers. The good will of our President I know we have, who, in an audience

he lately afforded, freely told me he knew of no way in which the public lands could be given more to the benefit of the country than to colleges of learning. From this most favourable opinion, and from the singular goodness of our cause, we have little doubt of our complete success in applying to Congress the coming winter, for a township of land for the benefit of Kenyon College. What the senate once so freely granted, they will grant again; and the house will not, for want of time, refuse to take up and consider so important a subject. Should this hope deceive us, so great is our confidence in the success of our cause on its simple merits, that we will go on in devising ways and means to that end—even were it to make personal applications to each and all the persons throughout our country—yea, we will not cease till the sympathies of the Protestant world are again awaked in our favour.

"Gentlemen of this Convention,

"Duties in payment of the debts of the college, caused me, in the course of last spring and summer, to go to the Atlantic states; and while there, being invited by the standing committee of the diocese of Maryland, I admitted the Rev. Merwin Allen to the order of priests, in Trinity church, Baltimore, and preached in many churches in several cities.

"It was a matter of deep regret that I was not able to attend the then approaching General Convention of our Church in Philadelphia. Matters of great importance demanded my immediate return to Ohio. As I came through the northern counties, I made several appointments for Episcopal visitations of the churches in that region. These I had grace to fulfil in the following manner, viz.

"In Medina, Sunday, August 9, 1829, there were morning and evening prayers and two sermons. The holy sacrament of the Lord's supper was administered to sixteen persons, and the apostolic rite of confirmation to four. The Rev. Mr. Wing assisted me.

"After service on Sunday evening,

I rode through an entire wood of eleven miles, to Mr. Sibley's in Grafton, where (Monday, August 10) divine services were performed, a sermon preached, and ten persons confirmed. The prospects in this parish are flattering. Though few in number, the parish is not afflicted by that *incubus* to all spiritual improvement in our Church, the influence of a *bad man* or two, of leading character, calling themselves *churchmen*.

"On the 11th of August we rode as far as *Columbia*. Here I was seized with a painful complaint, and the Rev. Mr. Wing read prayers and preached; after which, I was so far recovered as to address the congregation, and administer the communion to seven persons, and confirm seven, and to ride to Strongsville, where I preached, and baptized five infants.

"Next day we rode to Cleaveland, 12 or 15 miles; where, on the 12th August, assisted by the Rev. Messrs. Freeman, Wing, and Sanford, I consecrated to the service of Almighty God, a new building, 44 by 60 feet; of Gothic architecture, well built and neatly finished; cost \$3000, \$1000 of which, I am told, was given by friends in the Atlantic states, through the instrumentality of the Rev. Silas Freeman, and the remaining \$2000 was raised by a liberal public in Cleaveland and vicinity. Much credit is certainly due to all persons, who have in so short a time brought to pass, under the smiles of a kind Providence, so excellent a work as this.

"On the same day of its consecration, I confirmed in this building (now called Trinity church, Cleaveland) three persons, and administered the holy sacrament of the Lord's supper to about twenty. How devoutly is it to be wished that this little flock, now they have found a shelter, could also find a faithful pastor!

"Next day, being August 13, the Rev. Mr. Wing preached, and divine service was performed in the village of *Chagrin*, on the lake shore, about twenty miles from Cleaveland. After sermon, we visited a sick person, (a grand-daughter of the venerable Dr. Mansfield, of Derby, Connecticut, so well remembered for his piety and

steady virtues). At five o'clock the same day, the Rev. Mr. Wing read prayers, and myself preached in Painesville, twelve miles from Chagrin.

"On the 14th I rode to Chardon, where the Rev. Mr. Freeman read prayers, and a sermon was delivered, and one person confirmed, by myself. Same evening I rode back to Painesville, and confirmed one person, and Mr. Wing preached.

"The next morning, August 15, we set off for Unionville, distant about eighteen miles. Here I had the pleasure of meeting the Rev. Mr. Hall, who presented to me seven persons, who were duly confirmed. The Rev. Mr. Freeman read prayers, and I preached a sermon. On the same day we rode to Ashtabula, where our hearts were refreshed by seeing a neat church built and ready to be consecrated, and two clergymen from the dioceses of New-York and Pennsylvania, the Rev. Messrs. Murray and Glover, present on so joyful an occasion.

"Next day, August 16, St. Peter's church, Ashtabula, was consecrated to the service of Almighty God, through Jesus Christ our Lord. The clergy present were the Rev. Mr. B. Glover, from the diocese of Pennsylvania; the Rev. R. Murray, from that of New-York; and the Rev. Messrs. Wing, Freeman, and Hall, of this diocese. The morning service was read by the Rev. Mr. Wing, and the sermon preached by myself.

"Thirty-one persons were confirmed, and, the next day, one adult person baptized, and five more confirmed; making thirty-six in all confirmed in Ashtabula.

"There were two evening services, in which the Rev. Messrs. Wing, Murray, and Glover bore a considerable part. Such were the visible effects of the divine blessing on these ordinances, especially on the administration of the Lord's supper, which took place immediately after the confirmation, that we have every reason to bless God that he gave us grace at this time, and under such favourable circumstances, to visit Ashtabula.

"August 17. The Rev. Mr. Freeman preached at Rome, and the next

day the Rev. Mr. Hall officiated, and the Bishop addressed the congregation. In the afternoon of the same day we rode to Windsor, which, although the first parish organized by myself in Ohio, yet, I regret to state, is suffering from the divisions occasioned by differing opinions as to the place of putting up their church. The Rev. Mr. Wing had preceded me, and preached, to the great satisfaction of the people, the evening before my arrival. But I found no persons prepared for confirmation, and no preparations made for the sacrament. I pray God to pardon what is past, and give them grace to amend.

"We did not reach Batavia till late on the 19th. On the 20th, a very large and attentive audience were assembled. The Rev. Mr. Wing read prayers and preached; the Bishop addressed the congregation on the ordinances about to be administered. Three adults and five infants were baptized. Confirmation was administered to twelve, and the holy sacrament to about twenty persons. Seldom have been witnessed more solemnity and pious decorum. We trust they will soon build a church to the glory of God and the salvation of many souls in this place.

"The next day, August 21, I was in Warren, and in the evening I preached in the court-house, to a large and attentive congregation.

"On Saturday, 22d, we held service in the new church at Boardman, Trumbull county, and the following day, Sunday, August 23d, it was consecrated, by the name of St. James's church. Much praise is due to Jesus Christ our Lord, for having put into the hearts of his faithful servants in this place, to erect this house to the glory of his great name. This being the third building which, during this tour, I had consecrated, my feelings of gratitude to the Giver of all grace were more than usual. A blessing, a visible blessing had attended me during this visitation of the churches on the Reserve, and no one felt it more deeply than myself.

"During the past year, it becomes my duty to state that the Rev. Amos G. Baldwin left the state, and the

Rev. Silas Freeman has taken letters dimissory from this diocese to that of Virginia. The Rev. William Preston was ordained priest, and has removed from his appointment as tutor in Kenyon College, to the charge of Trinity church, Columbus, and St. John's, Worthington."

The Rev. Wm. Sparrow was elected secretary.

The Rev. J. P. Bausman, the Rev. Wm. Preston, the Rev. Wm. Sparrow, and Arius Nye, John Clements, and David Prince, were elected the standing committee; and the Rev. B. P. Aydelott, the Rev. J. P. Bausman, the Rev. Nathan Stem, the Rev. Wm. Sparrow, and Wm. Little, Bezaleel Wells, Henry Brush, and John Bailhache, were elected delegates to the General Convention.

The following preamble and resolution were brought forward and approved:

"Whereas it has heretofore been contemplated to establish a religious periodical paper connected with the Theological Seminary and Kenyon College, and it is understood to be the intention of the president and professors soon to commence the work; therefore,

Resolved, That the same be strongly recommended to the patronage of the religious public generally, and in particular to the members of this Church."

On motion, the following resolution was passed:—

Resolved, That the members of this convention feel constrained, at the present time, when such great exertions are being made by the benevolent throughout our land, for the suppression of intemperance and of the profanation of the Lord's day, to express in this public manner their approbation of the same, and their earnest prayer that they may be crowned with abundant success."

A resolution was also passed, recommending to the different parishes in the diocese, the formation of missionary societies, auxiliary to the diocesan one, for the purpose of diffusing a missionary spirit, and increasing the funds of the parent institution.

The parochial reports present the following aggregate: Baptisms (adults 13, children 110) 123—marriages 21—communicants 558—funerals 34.

The next convention is to be held

in Gambier, on the second Wednesday of September, 1830.

The list of clergy in this diocese, prefixed to the Journal, makes the number fourteen, including the Bishop.

For the Christian Journal.

Preparation for the Ministry.

In a work designed for the benefit of society, and especially of that sacred portion of it, the Church of Christ, novelty should not be so much consulted as the exhibition, and if circumstances call for it, the reiterated exhibition, of subjects of interest and importance. That named at the head of this article may be thought somewhat trite; but it is hoped that no true friend of religion and the Church will therefore throw it aside as unmeet to be seriously considered. The attention of the Christian world is at present directed to it with peculiar earnestness. Our own Church is far from being insensible to its claims. The interests of Christianity are inseparably blended with it. The peace and prosperity of the commonwealth, and the general welfare of society, make common cause with it. The wise and the good regard it as a source whence are to flow the most abundant streams of virtuous enjoyment, the firmest support and the surest consolation in the trials and adversities of life, and all the happy and beneficial influences of the prospect of future blessedness.

In the hope of contributing to the good ends proposed by this valuable Journal, I ask of the Editors permission to occupy a space of their present number, by a few reflections on this interesting and comprehensive subject.

Many of the best friends of our Church, and of those who most ardently desired its increase in sound piety, rejoiced at the partial accomplishment, in the General Convention of 1826, of a measure which had long lain near their hearts as imperiously required by the state of our Church, and intimately connected with both its temporal and spiritual prosperity—the *lengthening of the term of candidature for the ministry*. Before that time, the required term had been but

one year. Short space indeed for the trial of a character, previously perhaps but little known, on the expiration of which orders might be expected, if not virtually of right, at least as what could not be withholden without subjecting the individual to the imputation of peculiar unfitness! Short space, too, for raising on the foundation, however deeply laid, of human science, a trustworthy superstructure of doctrinal and practical theology! Short space, especially, for adding the remedy of previous defects in literary qualifications!

The evil of allowing this, however necessary to be risked in the peculiar emergencies of our Church in its infancy, began to be most seriously felt. A sense of it began to be very generally expressed. Personal experience was heard to urge its removal. The revered voice of the Episcopacy was raised against it. A partial removal of it was at length effected by the supreme council of our Church. *Partial*, I say; for although, in the convention of 1826, the term of candidatedship was lengthened to three years, there is still an allowance of ordination, on *special* recommendation to that effect, after any term not less than one year. The friends of greater care in the admission of suitable characters into the ministry were glad to obtain even thus much, and acquiesced in the qualification, because of the good hoped to flow from the change.

Several years before, another great measure was hailed as fraught with the richest benefits to our Church. It was the establishment of our General Theological Seminary, and the adoption therein of a three years' course of study in all the great departments of theology. This was nothing more than what was due to the weightiest item in the awful aggregate of responsibility which rests upon the authorities of the Christian Church. If in any portion of that Church, aught within its power may be hoped to be a mean of God's favour and blessing, it must be due care in the infinitely momentous trust of seeing that hands are laid suddenly on no man—that none are raised to the high and holy functions of the ministry, and thus to a station of such

extensive benefit, or of such imminent hazard, to the Church, and to their own souls, without proper caution, and caution bordering rather on too great severity than too great lenity, that they be amply proved for meetness for the trust.

In cases like the present, however, it is obvious that much that cannot be reached by precision, and respecting which there cannot be or is not, coercion, in legal enactments, must be left to official discretion, and individual conscience. In this twofold respect, therefore, the members of the Church are deeply concerned in the inquiry, whether a determination in the matter may not sometimes be formed without a properly balanced discretion, or without a properly enlightened, and a duly disciplined, conscience. This inquiry should be respectfully conducted, and with Christian candour, and Christian charity. The ministry may be hastily sought, and prematurely undertaken, from the best of motives, or at least in the absence of any unworthy motive; and encouragement thereto be given from the purest desire, and the most honest conviction, of acting for the best; and yet the question be fairly open, whether it is indeed best that such encouragement should be given, and whether a properly regulated sense of duty would embrace the privilege.

It is true, three years have but just elapsed since the passage of the canon providing for a three years' candidatedship, and therefore there has been but barely time to carry its provisions into full effect. But serious questions present themselves, connected with the fear that, after all, the pious objects contemplated by that canon may, in a great measure, be lost, by making its *allowed* exception the *general* rule, and thus continuing upon our Church the evil of short probation, and consequently of at least too frequent hasty ordinations. How many admitted, within a year after the passage of that canon, candidates for orders, are still in that relation to the Church? How many have been admitted into orders with but little, if any, addition to what, under the former canon, would have been their term of preparation? And

when thus the ministry continues even *ordinarily* accessible after but one or two years' study, it is not to be wondered at that the friends of the Theological Seminary should sigh in vain for the full accomplishment of the great and good ends towards the ministry and Church of Christ, designed by her course of intellectual and spiritual preparation.

In the professions of medicine and law, a course of three years' preparation is indispensable. If this is necessary in these, how much more in the infinitely weightier profession of the ministry! A lawyer or a physician may, after admission to his profession, discover an indisposition or an unfitness for it. He may change his course of life, and find one more congenial with his feelings, habits, and views. Not so the disappointed minister of Jesus. He has rivetted upon himself a chain, from which he can never release himself. The vows and obligations of the ministry are upon him while life shall last; and wo be to him if he fulfil them not! His renunciation of them, always attended with injury to character here, must be made the subject of an awful account hereafter. In tender regard, then, to the young aspirant for the honour of the ministry, however ardent, keep him back till time enough has been allowed to develope his real fitness, and until he has passed a course of laborious preparation which will test the question whether his heart is really in the work before him, whether he is willing to give to it all his energies, and all his affections. I have often wondered, and praised God for his interposing mercy, that more extensive evils (for sore evils undoubtedly there have been) have not flowed from the loose manner in which preparation for the ministry has been too much conducted among us. A young man, because no objection was known to his religious and moral character, got signatures to a certificate to that effect, which it would have been unkind to have withholden. By means of this he became a candidate for orders. Often in a secluded situation, and with but rare opportunities of either written or oral clerical advice

and guidance in his studies, he read a few leading authors in theology, passed decent examinations, and in a year, with scarcely an opportunity of realizing the true nature of the duties and responsibilities of the ministry, was ordained. Was it to be wondered at, that a glow of pious feeling, perhaps suddenly excited, and not long enough tested, should subside when too late for ever to save him from the dreadful reaction of a cold and heartless ministry? or that mere decent ideas of clerical propriety should sink him into the dronish mass of mere decent clergymen? or that a feeling of shame for retreating from a purpose once formed, or of obstinacy in remaining in it, not counteracted by better views which long study and reflection might have given, should be discovered to have operated in a line producing the bitterest mortification, and the most humiliating and guilty professional delinquency?

It was to do what could be done to ward off such consequences from the unhappy individual, and from a deeply injured Church, that provision was made for lengthening the term of probation, and engaging candidates in so ample a course of preparation, for the ministry.

Is it said that the present exigencies of the Church demand an immediate abundant supply of labouring clergy? Grant it. But do they not also require workmen that need not be ashamed? workmen that have well served in training for their labour? workmen well provided with implements for the complicated and difficult task to which they are devoted? workmen who can apply at least equal skill to the repairing, as is exercised in the marring, of the work they have in hand? Were it not better to leave some spots for a time even uncultivated, that others may yield the rich blessings of skilful and efficient culture, than to send into the field hosts of men unqualified for their task, by means of whom the greater part will make but scanty and sickly returns, and even be injured rather than benefited?

It may be thought that there are stations in the Church for which a mode-

rate share even of theological learning is all that is necessary to the successful exercise of the ministry. This has been a most injurious fallacy to our Church. If humbleness of talent and humility of heart were not so often separated; and if deficiency in solid qualifications were not often united with an ample supply of those which are superficial, and calculated to run away, at a very short notice, with popular liking; and if the said popular liking did not so often, and in nothing more than religion, sacrifice sound judgment to its cravings; and if the authorities of our church possessed the power, which those of some other denominations have, to keep persons in stations for which they are peculiarly qualified, there might be reason in the argument.

Besides, every clergyman of our Church becomes a legislator, and is eligible to trusts of the most vital importance to her interests. And do these sufficient qualifications for humble missionary, and parochial duties, also fit the individual to raise his voice in our ecclesiastical counsels, and to give good advice in the varied subjects of judicial and executive administration which may come before him? And let it be remembered that in many of our dioceses, and enough of them to command a decision even in the General Convention, the number of clergy are so few that almost every one is personally enlisted in some of the highest responsibilities, and those of the gravest importance, in our Church.

A practical demonstration of the value of the course of probation and study prescribed in the Seminary, is before the Church. Her alumni are a body of clergy, than whom, it may safely be asserted, an equal number cannot be selected possessing sounder theological learning, a higher grade of practical professional talent, or of personal qualifications for their office, or a more disinterested and successful devotion to missionary and parochial labours.

Is it asked whether it is necessary that every clergyman be a thoroughly learned divine? I answer, we have too many instances of the extensive practical utility of some of the best and

worthiest of our clergy, whose literary and theological advantages have been comparatively small, to justify the opinion that a high grade of literary and theological attainment is indispensable to a very respectable grade of pastoral usefulness. But I would say also that both reason and fact are in favour of the position that superior acquirements in these respects would be attended with the blessing of superior usefulness. This truth is supported by the honest and sincere conviction, and the candid acknowledgment, of many excellent men who have the nearest personal concern in its truth.

When what infidels and heretics have of human learning, and of critical acumen, is so ingeniously and industriously abused to their unholy purposes, there certainly is a loud call upon the Church to fill the ranks of her ministering servants with those qualified to meet and to disarm these enemies of the truth. Some, too, of the most retired situations, may be, on that very account, those in which a no ordinary grade of preparation is peculiarly necessary. For in such places, one minister of the Church may stand alone in no small district of country; and be obliged to draw upon his own resources for maintaining the character, and vindicating the principles, of the Church, or to leave them unaided, or but feebly aided, amid the attacks to which they are exposed, and the arts that are insidiously applied for their destruction.

But again asks the querist, Would you insist upon all candidates for the ministry coming up to precisely the same grade of acquirement, before they are admitted into orders? By no means. This would be aiming at an impossibility. But I would have them all put into the same course of preparation; and if this course is sufficiently full, it will have a most valuable effect upon all, although the particular extent of each one's natural capacity for profiting by it, would still appear in their various grades of ultimate proficiency.

One good effect of requiring all young men who wish to enter into the ministry to put themselves under a course of long and laborious preparation, is

its operating, *in limine*, as a test of their entire devotion to that one thing, and their willingness to give themselves wholly to it. If their heart is not in the work, depend upon it they will soon find such a situation as that of membership of the Seminary, with its constant and pressing duties, intolerably irksome. They might go on as private students, studying as it is convenient, and when not so, passing their time more agreeably, and thus deluding themselves with the idea that they really love the profession of their choice, until, after ordination, it presents, for the first time, its claims to that serious and laborious application for which they find, too late, that they have neither taste, talent, nor inclination. Were there, then, no other advantage resulting from requiring, in all cases, long and laborious preparation for the ministry, this one of testing the reality of imagined and professed inclinations for it, must recommend it to every well-judging friend, both of the Church and of those who wish to become candidates for the holy office. The writer has known instances in which the Seminary has produced this good effect. Excellent young men, really thinking that they had an inclination for the ministry, have candidly confessed their mistake when they found the toil that was to be the price of gratifying that inclination, and honourably abandoned the pursuit. A course of study more adapted to their ease, and fitted to their convenience, and bringing them quickly to the end in view, might have prolonged the delusion until that end was accomplished, to their permanent disappointment and mortification, and to the serious injury of religion and the Church.

In the same way, also, such a course may operate as a test of talent, and bring conviction of deficiency in that respect sufficiently early to save much of the mortification and serious injury, which, longer delayed, might be its unhappy consequence.

It must be indeed granted, that after all, regulate the course of preparation for the ministry as you will, the diversities of natural gifts will result in some falling far short of the grade of acquire-

ment to which others will attain. The idea, therefore, of having none but learned clerks and profound critics for our pastors is chimerical. But still, many most valuable advantages will flow from putting all in the way of gaining what benefit they can from a full course of preparation.

It is a fair presumption that none but those of at least a respectable grade of scholarship and talent will persevere in that course, and thus gain admittance into the ministry; and such persons must necessarily carry with them, from a three years' course of reading and of attending on the instructions of duly qualified professors, no small amount of knowledge eminently profitable in their ministry, and enjoy great advantages in continuing their studies and inquiries. The constant exercise of talent in a Theological Seminary, and the frequency with which its students are thrown upon their own resources, and obliged to fit themselves, by study and reflection, for a required duty, at its appointed time, must operate most happily to the strengthening of feeble powers, to the brightening of a dull intellect, and to the rousing of any natural disposition to indolence or torpor of mind.

Being trained under professors devoted to the one object of fitting young men for the ministry, each giving his special attention to some particular department in theology; access to the streams of knowledge which flow from a well provided library; the careful study and recitation of many of the best authors; frequent calls to exhibit the fruits of study and reflection; and all under the advantages of mutual aid and honourable emulation attendant on the congregating of many who are in pursuit of the same object; must be the happy means of keeping up in the Church a perpetual succession of men mighty in the Scriptures, able to wrest them from the bold daring, and unholy abuses, of false or extravagant criticism, and prepared to maintain, illustrate, and defend, the saving truths of the Gospel, and to uphold the purity and integrity, and advance the prosperity, of the Church.

Thus, in reference to the knowledge

gained, although necessarily differing in degree in different individuals. all will be greatly benefited by a full seminary course. The requisition of such a course does what can be done to repress the decidedly incompetent, and to turn every grade of natural talent to the greatest amount of benefit of which it is capable.

But independently of the knowledge imparted by a full and well ordered course of theological study, there are other great advantages resulting from the prosecution of such a course. Study of any grave and important kind, pursued with sufficient diligence, and for a sufficient time, has a beneficial effect upon the mind. The matter learned may be forgotten, but the benefit of having studied will be permanent, in the salutary mental discipline which study has effected, in imparting solidity to the character, in strengthening the faculties, in enlarging the views, and in exciting a spirit of investigation, and a love of truth. A young man of but a moderate share of natural ability, will be much more likely to cherish a becoming consciousness of that fact, and to cultivate the humility and reserve which should be the result, after having had his attention drawn to the advances which have been made in knowledge, and to the vast fields of it which lie beyond his reach. He is then much more likely to learn his own ignorance, and to refrain from pretensions beyond his proper sphere.

That benefit, however, of a full and well regulated course of preparation for the ministry which is of paramount importance, has not yet been named. I mean the spiritual exercises and discipline connected with it. Ordinary piety; and ordinary views of religious responsibilities and obligations, are not enough for the Christian minister. He, then, who is preparing for the holy office, should spend much time, and give much care, in devotional and pious exercises fitted to the peculiar grade of spiritual advancement at which he should aim. In the solemn and deeply affecting service of "The Ordering of Priests," the Bishop thus addresses the candidate: "We have good hope that you have

well weighed these things with yourself, long before this time." The things referred to are, the great excellency and the great difficulty of the office which he seeks, the great care and study with which he should apply himself to it, and how he ought to forsake and set aside, as much as he may, all worldly cares and studies. The pious hope is also expressed that the candidate, as the result of his *long* having weighed these things with himself, has clearly determined, by God's grace, to give himself wholly to this office, so that as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way.

This is indeed said to one who is come to be ordered priest, and who, therefore, must have been previously ordered deacon, and may have been some time in that office. As, however, in the existing circumstances of our Church, the diaconate always engages its subject in as much of the priestly functions as is consistent with its grade, and is never undertaken without a determination, and a virtual pledge to the Church, to go forward to the priesthood; all these solemn considerations are binding upon the conscience of the candidate for the order of deacons.

Now what, in all reasonable construction, should be understood as meant by the candidate's having well weighed these momentous things with himself, *long before* he offers himself for orders? For proper preparation for the duties and responsibilities of the medical and legal professions, *three years* are required. Let the Christian man, the candidate for the Christian ministry, and the Christian minister himself, who can duly appreciate the difference between the duties and responsibilities of the sacred, and those of the secular professions, say why the former should be more easily entered than the latter; and what, in the full view of the character and claims of the ministry, and of the fair comparison of it with other pursuits, ought, in good faith, to be the meaning of the implied declaration, that the candidate has duly weighed the mighty subject with himself *long before* his ordination. Surely

I cannot stand alone in saying, Let not the young man who designs entering into holy orders, trust to any views which he may have, however correct, of clerical duty and propriety, or to pious feelings, however ardent and excited, until he has long separated himself to the work of preparing for the ministry, and availed himself of the provision which the Church has made, for aiding and continuing him in this great work of preparation, and for leading him to apply himself wholly to this one thing, and draw all his cares and studies this way; and until, in the sacred retirement provided for him, he has long habituated himself to those spiritual exercises which may be the means of the heavenly assistance of the Holy Ghost, to ripen in him those evangelical views, and confirm in him those evangelical virtues and affections, without which his ministry cannot but be comparatively useless here, and tend to his greater condemnation hereafter.

And here let me conclude by pressing upon my fellow-members of the Church the unhappy truth, that many of our best young men, with characters and qualifications fitting them for the highest grade of usefulness, cannot avail themselves of the advantages provided in our seminary course, *because of poverty*. The necessary expenses attending that course are indeed small—nothing for instruction, nothing for the use of the library, nothing for accommodations in the building—nothing, therefore, but personal expenses, and these rendered as cheap as could be expected in any part of the country. But even for these many are totally unprovided. This is true in a Church whose members, in many parts of the country, possess a large share of the wealth of the community. An amount at the rate of not more than fifteen or twenty dollars per annum from each congregation in our communion, would probably be ample for enabling every candidate, destitute of the means, to prosecute a full course of previous preparation, and the full course of seminary duty. This blessed object, then, is perfectly feasible. Let every one who loves God, and loves the Church,

determine whether it shall be his fault that it is not accomplished.

N. L. O.

For the Christian Journal.

REMINISCENCES—No. XVII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

N w-England.

A considerable number of the inhabitants of Boston petitioned king Charles the second, about the year 1679, that a Church might be allowed in that city, for the exercise of religion according to the Church of England; which was accordingly granted, and the Church called the King's Chapel. This is the first place where the Church of England worship was exercised in New-England. The congregation increased very considerably, and his majesty king William was therefore pleased to settle a salary of £100 a year, for the support of an assistant to the minister of that church; which royal bounty is still continued.

But soon after the establishment of this society, when the Rev. Mr. Muirson was sent missionary to Rye, in New-York government, the neighbouring people in Connecticut colony, in New-England, became desirous of having the Church of England worship settled among them too. The people of Stratford, about 60 miles distance from Rye, were very zealous, and requested Mr. Muirson to visit them. Mr. Muirson resolved to make them a visit, and Colonel Heathcote, a worthy gentleman, (frequently mentioned in the foregoing sheets) of a considerable interest in Westchester county, adjoining to Connecticut colony, was pleased to honour him with his company in this progress; and afterwards wrote the society the following account of their reception there:—"We found that colony much as we expected, very ignorant of the constitution of our Church, and therefore enemies to it. The towns are furnished with ministers, chiefly Independents, denying baptism to the children of all such as are not in full communion with them;

there are many thousands in that government unbaptized. The ministers were very uneasy at our coming among them, and abundance of pains were taken to terrify the people from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavours, we had a very great congregation, and indeed infinitely beyond expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some great thing, by the accounts and representation of it that their teachers had given them. Mr. Muirson baptized about 25, most grown people, at Stratford." This was the first step that was made towards introducing the Church worship into this colony. Mr. Muirson gave the same account of his journey, adding that the people invited him to come again to them. Accordingly, in April, 1707, he visited them, and Colonel Heathcote was pleased to go again with him. They now found the people much more earnest to have the Church worship settled, and the Independents more incensed; the ministers and magistrates were remarkably industrious, going from house to house, busying themselves, and persuading the people from hearing Mr. Muirson, and threatening those with punishment and imprisonment who would go to hear him preach. Mr. Muirson describes their opposition in these words:—"One of their magistrates, with some other officers, came to my lodgings, and in hearing of Colonel Heathcote and a great many people, read a paper; the meaning of it was, to let me know that I had done an illegal thing in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws, the words of which, as he expressed them, were these. Be it enacted, &c. That there shall be no ministry or Church administration entertained or attended by the inhabitants of any town or plantation in this colony, distinct and separate from, and in opposition to that which is openly and publicly observed and dispensed by the approved minister of the place. Now, whatever in-

terpretation the words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly this, to exclude the Church their government, as appears by their proceedings with me. So that hereby they deny a liberty of conscience to the Church of England people, as well as to all others that are not of their opinion; which being repugnant to the laws of England, is contrary to the grant of their charter."

But these methods which the Independents used, were so far from hindering the people from resorting to the Church service, that still greater numbers came; and other towns sent and invited Mr. Muirson to visit them. Particularly the people of Fairfield requested him to come, and he went to them. The Independents refused him and the people the use of the meeting-house, though on a week day. But a gentleman, the chief person in the town, invited them to his house; a great congregation met there, and he baptized a large number. Mr. Muirson made several journeys up and down this colony, and was a kind of itinerant missionary. The Independents used all means to obstruct him: Mr. Muirson wrote to the society, with much concern, an account of the methods taken to hinder the people from hearing him. "The people were likewise threatened with imprisonment, and a forfeiture of five pounds for coming to hear me. It would require more time than you would willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress when they do not willingly pay to support their ministers; and though every Churchman in that colony pays his rate for the building and repairing their meeting-houses, yet they are so set against us, that they deny us the use of them though on week days.—All the Churchmen in this colony request, is, that they may not be oppressed and insulted over; that they may obtain a liberty of conscience, and call a minister of their own; that they may be freed from paying to their ministers, and thereby be enabled to maintain their own; this is all these good

men desire." This hath been the grievance of the Church of England people from the beginning, and continues so still. Mr. Muirson, however, continued his labours, and would in all probability have brought great numbers to entire conformity with the Church, but he died soon after, in 1709. Colonel Heathcote gave this character of him a little before he died:—"He is truly very well qualified for the service, having a very happy way of preaching, and considering his years, wonderfully good at argument, and his conversation is without blemish." Notwithstanding his death, many considerable towns in New-England were zealous to have ministers of the Church of England; particularly Marblehead, the second town in the whole country, Braintree, Newbury, Naragansett, and several others.

The Church-wardens of Rhode-Island wrote to the Bishop of London, and to the society, in the year 1702, declaring their early zeal, that though they had not assembled themselves to worship God after the manner of the Church of England, above four years, they had built a handsome church. The society resolved to send a missionary hither, both on account of their being the first, and also a numerous people, settled on a flourishing island. The Rev. Mr. Honeyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the Governor himself being such, yet by his prudent behaviour he gave offence to none, and gained many to the Church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his cure again. There were three little towns on the continent, Freetown, Tiverton, and Little-Compton, which had requested a missionary of the society; Mr. Honeyman was directed to visit them by turns on week days, till they could be supplied with a minister. Mr. Honeyman frequently crossed over to them, and preached to them in a meeting-house, which he obtained the use of, and which was commodiously situate in the centre of the three towns.

He said, the people at first, though very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In the year 1712 a missionary was sent to these three towns. Mr. Honeyman began to have a little more leisure; but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, not any reward, but an unexpected and surprising large audience of people of many persuasions.

About this time he represented also very earnestly to the society the want of a missionary at a town called Providence, about 30 miles distant from Newport, a place very considerable for the number of its inhabitants: through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of a good and teachable disposition. He visited this place, and preached here to the greatest number of people that he ever had together since he came to America. He writes thus: "There is a great prospect of settling a church here; and if the society will send a missionary to a people so much in want, and yet so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity they have even done yet." A little while after he writes thus: "I have preached there again, and the number of people is so increased, that no house could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the society knew the necessity there is of a missionary here, they would immediately send one. In the mean time, I shall give them all the assistance I can." The society, upon this letter, appointed, in the next year (1723,) the Rev. Mr. Pigot missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honeyman hath been farther instrumental in gathering several congregations at Naragansett, Tiverton, Freetown, and at the above men-

tioned place, Providence. In the year 1724, accounts came, that he had baptized 80 within the two past years, of which 19 were grown persons, three of them negroes, two indians, and two mulattoes; and that there were properly belonging to his church at Newport, above 50 communicants, who live in that place, exclusive of strangers. The Church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the Church communion. Mr. Honeyman proposed to the Church members, the building of a new church, and subscribed himself £30. The people heartily concurred; and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money; however, a sufficient sum was raised, and in the year 1726, the church was completed, and Mr. Honeyman preached in it. The body of the church is 70 feet long, and 46 feet wide; it hath two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned by people there to be the most beautiful timber structure in America. The old church is given to the people of the neighbouring town of Warwick, who had no church of their own. There are Quakers and two sorts of Anabaptists in Newport, yet the members of the Church of England increase daily; and though they are not four alive of the first promoters of the Church worship in this place, yet there is now above four times the number of all the first. This last church is generally full. Newport is the chief town in the island, is the place of residence of the governor, is a good compact town, large enough to make a considerable village in England. Mr. Honeyman continues now missionary here, and hath under his care also, Freetown, Tiverton, and Little-Compton.

Having just mentioned Providence, where Mr. Honeyman had gathered a congregation, and Mr. Pigot was appointed missionary, it may be proper to give next an account of the mission there. The people, as described above, were negligent of all religion till about

the year 1722; the very best were such as called themselves Baptists, or Quakers, but it was feared many were Gortonians or Deists. This township is 20 miles square, and the present number of inhabitants is about 4000. Out of all these, there was a small number, who, in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavour to build a church, get a minister, and to live like Christians. They began to gather contributions among themselves; they got £250; they solicited their friends about them; they got £200 from Rhode-Island, £100 from Boston, and £20 from other places. With this sum, and about £200 more, which they borrowed, they raised, on St. Barnabas day, 1722, a timber building for a church, being 62 feet in length, 41 in breadth, and 26 high. The chief contributor was Colonel Joseph Whittle, who gave £100, the Rev. Mr. Honeyman gave £10, and Mr. Macksparran, another of the society's missionaries, gave £5. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry, and handy-crafts, though very lately they have begun to enter upon foreign trade and navigation. Mr. Pigot, upon his first coming here, had not much above 100 attending divine worship; however, the numbers increased, and he baptized in less than two years six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were 44. The reader remarks this mission is but just begun, and the Church members are daily increasing.

The people of Naragansett county made application to the bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and commodiously situated for those who generally attend divine service. It is distant from Providence, the nearest church, 27 miles. This county is above 30 miles long, and between 12 and 13 broad. There are near 4000 inhabitants, including about 200 ne-

groes. Their business is husbandry; their farms are large, so that the farmers seem rather grasiers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep, and carry the greatest supply of provisions to Boston market.

The people who appeared at first desirous of the Church of England worship were but few, but they were very earnest for it. In the year 1717 the society appointed the Rev. Mr. Guy to that place; he arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with many tokens of joy. They presently provided him with a convenient house, and because it was at some distance from the church, they presented him with a horse; and many other ways showed him marks of their favour. He was very well respected by the people, and several who lived regardless of all religion before he came, began to be constant attendants at divine worship. He resided at Naragansett (otherwise called Kingstown) and visited by turns the people of Freetown, Tiverton, and Little Compton, and some other places. This mission was very laborious, the places far distant, and the weather here changing suddenly into severe extremes, Mr. Guy contracted indispositions, and found himself not able to bear the fatigue, and was therefore, upon his request, removed to South-Carolina in 1719. The Rev. Mr. Honeyman, in the vacancy of this church, visited the people at times, and kept them together. The Rev. Mr. Macksparran was appointed missionary there in 1720. In the following year, he acquainted the society, that his congregation, though small at first, consisted then of about 160, with 12 indian and black servants; that he had baptized 30 persons, six of them of a grown age, between 18 and 50; the communicants were but 12. But the next year, the members of the Church of England increased to 260, and he baptized 10 grown persons, and in the following year 15 grown persons desired and received baptism, and all the Church people, young and old, amounted to 300. Mr. Macksparran continues now in this mission.

Newbury Church was built in the year 1711. It is a timber building, 50 feet long, and 30 broad. The Rev. Mr. Lampton was the first sent missionary here, but he staid not long, having contracted a bad state of health. In the year 1715, the Rev. Mr. Lucas was sent thither. His congregation was but small at first; the people having lived long in a disuse of the sacraments, they still continued negligent of them. Mr. Lucas not only by public discourses advised them, but also visited them, and used his best endeavours in private, to convince them of the usefulness and benefit of both those ordinances. He used also to go to Kittery, a neighbouring place, and preach there: he had a large congregation, several times near 400 persons, who expressed a mighty desire to be instructed in the principles of the Church of England. He baptized here many children, and seven grown persons, one of which was 50, the other 60 years old. Mr. Lucas died soon after. In the year 1720, the Rev. Mr. Matthias Plant was appointed missionary. He was received with much favour and civility by the people of the Church of England. He began to discharge his ministerial office with success; many people showed a great earnestness for the public worship, and more continually were added to them. They contributed their usual rates very frankly to Mr. Plant, and he was so sensible of their favour in many respects, he makes this grateful acknowledgment of it to the society: "I find both my people, and others the inhabitants, very civil, and indeed kind to me, several, not belonging to my church, contributing something to me; and though my place is reckoned the smallest, I must confess that the love I have for the people, and the truly good will and extraordinary civility and kindness I receive from them, makes me to esteem my place as inferior to none." Mr. Plant continues now in this mission; his congregation now amounts to near 200. Some of his hearers come from towns four, five, or six miles distant; and their number is daily increasing.

Geneva College.

This College, as most of our readers know, is delightfully located in the midst of one of the finest regions in the world, where Episcopal churches are numerous, and where they have for many years been constantly and rapidly increasing. Like Washington, and Columbia, and Kenyon, it is an Episcopal College, intended to supply the literary wants of the western part of the state of New-York, and specially to afford to Churchmen an opportunity to educate their sons in an institution where the distinctive principles of Episcopacy will not be impugned or concealed. And we look upon the enjoyment of such an opportunity as no small privilege. We deem it a matter of considerable importance, that our youth, while in pursuit of a literary education, be not exposed to moral or spiritual danger. A strict inquiry ought always to be made concerning the religious and ecclesiastical principles which are entertained by the instructors, as well as concerning the character of the religious influence which predominantly prevails in the institution, before we definitely fix upon it as the place of education for our children, lest their faith, and their attachment to what we believe to be the true Church, be weakened, jeoparded, or destroyed. Young people should not be led into temptation, by being unnecessarily placed in a school or college where matters which we deem important, are either neglected or controverted.

The time has been, when Episcopalians of the East, North, and West, possessing no colleges of their own, were obliged to send their sons to those seminaries where they were constantly exposed to an influence by no means favourable to our Church; and the consequence has sometimes been, that young gentlemen thus exposed, have apostatized from the faith of their fathers. But the necessity of such exposure no longer exists. Episcopal colleges, as well as inferior seminaries, are now in operation in various sections of the country, by patronizing which we shall not only perform a duty which we owe to our Church, but have

the satisfaction of seeing our children acquire a thorough education in literature and science; at the same time that their Christian principles are confirmed, and they are led steadily onward in "the old paths," which we desire they may never forsake.

These considerations ought to influence every true Churchman at the West to bestow his patronage upon Geneva College. We hope that this institution will, ere long, extricate itself from the unpleasant circumstances in which it has been placed, and that every son of the Church in the western part of the state of New-York, will deem it not only a duty, but a privilege, to contribute to its reputation and prosperity.

The late annual commencement of Geneva College was holden in Trinity Church, in that village, on Wednesday, August 5th. On the day preceding, eight young gentlemen were admitted as members of the Freshman Class. Others are expected to join the College in the course of the ensuing autumn. The following was the order of exercises:

1. Prayer—2. Music—3. Oration, On "Popular Commotions," by A. C. Bradley—4. Oration, "On Misanthropy," by Irving Camp—5. Music—6. Oration, "On National Ingratitude," by R. P. Halsey—7. Oration, "On the Motives for Intellectual Improvement in America," by George F. Stone—8. Music—9. Oration, "On National Intercourse," by S. P. McDonald—10. Oration, "On Arabic Literature," by G. Woodruff—11. Music—12. Degrees conferred—13. Prayer.—*Gospel Watchman.*

Kenyon College.

The first commencement of this college, which is situated at Gambier, in the state of Ohio, was held on the 6th of September last, when six young gentlemen received the first honour of the institution.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Saturday, the 31st of October last, a new church in the village of Otis, Massachusetts, was consecrated by the Right Rev. Bishop Griswold, by the name of St. Paul's.

On Wednesday, November 11th, the new edifice erected by the congregation of Trinity church, Boston, was consecrated to the worship of Almighty God, under the former name of Trinity church, by the Right Rev. Alexander Viets Griswold, D. D., bishop of the Eastern Diocese. The sentence of consecration was read by the Rev. Alonzo Potter, rector of St. Paul's; the morning prayers were offered by the Rev. George W. Doane, assistant minister of Trinity church; and an appropriate and highly interesting discourse, from Jude 3, "Earnestly contend for the faith which was once delivered to the saints," preached by the rector, the Rev. John S. J. Gardiner, D. D. The congregation, which completely filled the aisles, as well as the pews and galleries, was one of the largest ever assembled in Boston; and evinced, by their constant and reverent attention, the greatest interest in the solemn services of the day. It is a gratifying fact, that twenty-five Episcopal clergymen were present and assisting.—On the following Sunday, the regular services were attended by a congregation scarcely, if at all, inferior in numbers; on the afternoon of which day an appropriate sermon, from psalm cxxii. 1, "I was glad when they said unto me, Let us go into the house of the Lord," was preached by the Rev. George W. Doane, the assistant minister.—We are gratified to learn that the sale of pews, subsequently to the consecration, more than answers the most sanguine expectation of the proprietors, who have thus evinced their good taste, public spirit, and zeal for the Church of their fathers.—*Watchman.*

On Thursday, the 12th of November, at a special ordination, held in Grace church, Boston, by the Right Rev. Bishop Griswold, the Rev. James Sabine, deacon, minister of the church, was admitted to the holy order of the priesthood; and Mr. Henry Blackaller, a licentiate of the congregational order, was ordained deacon. Morning service was conducted by the Rev. Thomas W. Coit, rector of Christ church, Cambridge. The candidate for the deaconate was presented by the Rev. Charles Burroughs, rector of St. John's church, Portsmouth, New-Hampshire, and the candidate for the priesthood by the Rev. E. M. P. Wells, rector of the House of Reform, South Boston. Sermon by the Right Rev. Bishop.—*Id.*

In the Diocese of New-Jersey.

In St. Paul's church, Paterson, on the 13th Sunday after Trinity, September 13, the Right Rev. Bishop Croes administered the apostolic rite of confirmation.

In the Diocese of Pennsylvania.

On Sunday, October 4th, St. Mark's church, New-Milford, Susquehanna coun-

ty, was consecrated to the service of Almighty God, by the Right Rev. Bishop Onderdonk. Morning prayer was read by the Rev. Andrew Fowler, of South-Carolina; and the lessons and sentence of consecration by the Rev. Samuel Marks, rector of the church, and missionary in the service of the Society for the Advancement of Christianity in Pennsylvania. This neat edifice does great credit to the zeal and exertions of the congregation that has erected it, and of their worthy and active minister; and the example they have set cannot but have a happy effect on the Episcopalians of that improving district of the state. There have been most creditable examples of individual devotedness in the forwarding and completing of this holy work.—*Church Register.*

On the 17th Sunday after Trinity, October 11, in St. Stephen's church, Wilkesbarre, the Rev. James May, deacon, was admitted to the holy order of priests, by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. James De Pui, rector of the churches at Bloomsburgh, Danville, &c., and the candidate presented by the Rev. Samuel Marks, missionary in Susquehanna and Bedford counties, both of whom united with the bishop in the imposition of hands.

On Wednesday, October 14th, St. Paul's church, Bloomsburgh, Columbia county, in this state, was consecrated to the service of Almighty God, by Bishop Onderdonk. This, though an old place of worship, had never been consecrated. Having recently been repaired and improved within, the vestry embraced the opportunity of Bishop Onderdonk's visitation, to request his performance of that solemn office. The rector is the Rev. James De Pui, to whose active zeal this evidence of the prosperity of the parish is chiefly due.—*Id.*

On the 19th Sunday after Trinity, October 25, Christ church, Danville, Columbia county, in this state, was consecrated to the service of Almighty God, by Bishop Onderdonk. Morning prayer was conducted by the Rev. C. Wiltberger, of Sunbury; the lessons were read by the Rev. C. Chambers, of Pottsville; and the sentence of consecration by the Rev. J. De Pui, rector of the parish. After a discourse by the bishop, he administered confirmation to 21 persons, and also the holy communion; it being the first occasion on which either of those ordinances was administered in that town under the authority of the Protestant Episcopal Church. The congregation was literally overflowing, several being compelled to remain without.—This beautiful structure exhibits advantageously some of the best features of the architecture called Gothic; and situated on one of the highest points of the rise of land on which Danville is built, it may

be pronounced one of the fairest ornaments bestowed by art on the picturesque Susquehanna. It is about 67 feet in length, by 44 in width, having a tower surmounted with eight pinnacles; and the interior being handsomely finished, elegantly furnished, and arranged in the most perfect manner for the performance of the services of the Episcopal Church. The whole superstructure has been executed in about seven months, with a zeal and liberality seldom exceeded. And when it is considered that, eighteen months ago, the services of our Church had never been performed in Danville, and that scarcely any in town were Episcopalians, it will be seen that our diocese has great cause for exultation in the event recorded in this article. We understand that much credit is due to the Rev. Mr. De Pui, the devoted pastor of this and several other flocks in this quarter of the diocese, for his exertions in collecting and maturing this congregation, and in forwarding the erection of this elegant place of worship.—*Id.*

On Sunday, the 15th November, in St. James's church, Bristol, the Rev. William Henry Rees, deacon, the rector of that church, was admitted, by Bishop Onderdonk, to the holy order of priests. Morning prayer was read by the Rev. Mr. Jaquette, the candidate presented by the Rev. Mr. Bedell, and assistance rendered in the administration of the communion by the Rev. Dr. Wharton, of the diocese of New-Jersey; and these reverend gentlemen united with the bishop in the imposition of hands.—At the same time, we understand, the rite of confirmation was administered by Bishop Onderdonk to 21 persons.—*Id.*

In the Diocese of Delaware.

On Thursday, the first of October, St. Andrew's church, in the borough of Wilmington, was consecrated to the service of Almighty God, by the Right Rev. Bishop White.

In the Diocese of Ohio.

On the 10th Sunday after Trinity, August 23d, the Episcopal church in Boardman was consecrated to the service of Almighty God, by the Right Rev. Bishop Chase, who at the same time administered the apostolic rite of confirmation. In the course of his visitation, the bishop also consecrated the new church in Cleaveland, and another in Ashtabula.

Obituary Notices.

Died in September last, in St. Mary's county, Maryland, the Rev. HENRY N.

HOTCHKISS, rector of William and Mary parish, aged 29 years.

Died on the 6th of October last, at his residence, Lake Lodge, near Niagara, Upper Canada, the Rev. ROBERT ADDISON, A. M., aged 74, and for 33 years the pastor of the church at that place.

Monument to the Memory of the late Rev. C. R. Duffie.

A beautiful monument to the memory of the lamented Duffie, has been erected in St. Thomas' church, in this city. It was designed and executed by Mr. John F. Miller, a young artist of great promise; and the material used is English freestone, expressly imported for the purpose.

We have been favoured with the following description of the monument:—

"It is executed in English freestone, standing 12 feet high, in a niche, with an elaborate canopy, in the florid style of Gothic architecture, erected for the purpose within the pale of the altar, 17 feet high, painted in imitation of American oak. Forming a hexagonal plan throughout, the monument rises from the chancel floor upwards of five feet in pedestal form, enriched with trefoil-headed and quatrefoil panels and sculpture in high relief, on which rests a plain shaft, supported at the bottom by small buttresses; the cornice at top ornamented at the angles. The three front sides of the shaft bear each a shield, with separate inscriptions in old English letter. The inscription on the left side is, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' On the front, 'CORNELIUS R. DUFFIE,' in relief. On the right, 'Erected by the Vestry of this Church, in memory of its first Rector. Ob. Aug. 20, 1827. Æt. 38'

"From the cornice it inclines inward to a compartment of tracery, pediments, panelled buttresses, and pinnacles, from which it finishes upwards with a spire, decorated with mouldings and tracery, and crowned with a sculptured finial."

Calendar for January, 1830.

1. Circumcision.
3. Second Sunday after Christmas.
6. Epiphany.
10. First Sunday after Epiphany.
17. Second Sunday after Epiphany.
24. Third Sunday after Epiphany.
25. Conversion of St. Paul.
31. Fourth Sunday after Epiphany.

The Journals of the following Conventions have reached us, but not in time to be noticed in this volume, viz. The General Convention, the Convention of New-Hampshire, of New-York, of Maryland, and of North-Carolina; all which will have due attention in our subsequent volume. Obituary notices of Judge Washington and his lady, and of Richard Harrison, will appear in the number for January.

